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LIST OF TRIBES, DISTRICTS, TOWNS, AND OTHER LARGE PLACES MENTIONED IN THE TEXT

'Abda, district in the neighbourhood of Saffi inhabited by "Arabs".
Agadīr Iġīr, town on the coast of Sūs.
Aglu, large place on the coast of Sūs.
Ait 'Attab, Berbers living north-east of Demnat.
Ait Ba'ámran, Shlōḥ in Sūs.
Ait Bráyim, Shlōḥ in Sūs.
Ait Bûṭṭaib, Shlōḥ in Sūs.
Ait Buwúlli, Berbers in the region of Demnat.
Ait Mdîwal, Berbers in the region of Demnat.
Aiṭ Mjilḍ, Brâber.
Ait Mzal, Shlōḥ in Sūs.
Aiṭ Nḍēr, Brâber.
Aiṭ Sádděn, Brâber.
Ait Seġrûššěn, Brâber.
Ait Táměldu, Shlōḥ in the Great Atlas region.
Ait Temsâmān, Rifians.
Ait Waráin, Brâber.
Aiṭ Wāryâġer, Rifians.
Ait Wauzgit, Shlōḥ in the Great Atlas region
Aiṭ Yúsi, Brâber.
Ait Zĕlḍn, Shlōḥ in Ḥáḥa.
Alcazar, town in the interior.
Amanūz, Shlōḥ in Sūs.
Amzmiz, small town in the district of the Igdmiūn.
Andjra (= An^{d}jra), tribal district among the Jbâla.
Aštûkĕn, Shlōḥ in Sūs.

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● 109 Aṭ Buséggu, Berbers in the neighbourhood of Ujda.
Aṭ Ubáḥṭi, Berbers in the neighbourhood of Ujda.
Aṭ Yá'la; Berbers in the neighbourhood of Ujda.
Aṭ Ziḥri, Berbers in the neighbourhood of Ujda.
Azemmur, town on the Atlantic coast.
Azîla; town on the Atlantic coast.
Beni Ăḥsen, "Arab" tribe in the neighbourhood of Salli.
Bni 'Ăroṣ, Jbâla.
Bni Ḥássặn, Jbâla.
Bni Mĕssâra, Jbâla.
Bni Mezgẹ́lda, Jbâla.
Bni Mṣáuwar, Jbâla.
Bni Zą́rwạl, Jbâla.
Casablanca, town on the Atlantic coast.
Ceuta, town on the Mediterranean coast.
Demnat, town at the foot of the Great Atlas.
Dukkâla, district between Azemmur and Saffi inhabited by "Arabs".
Faḥṣ, tribal district outside Tangier.
Fẹ̆št'âla, Jbâla.
Fez, the chief city of Morocco.
Fṭûâka. *See* Infḍûak.
Ġaiyât'a, "Arab" tribe east of Fez.
Ġarb, district inhabited by "Arabs".
Ġarbîya, tribal district with Arabic-speaking people in Northern Morocco.
Ġẹġáya. *See* Iġiġain.
Glawi, tribal district in the Great Atlas inhabited by the Iglíwa.
Ġzáwa, Jbâla.
Habṭ, ancient name for a district comprising the plains of the Ġarb and the Ḥloṭ and a portion of the mountains inhabited by Jbâla.
Ḥáḥa, district in the Great Atlas region inhabited by Shlöḥ.
Ḥămár, district south of Dukkâla inhabited by "Arabs".
Ḥiáina, "Arab" tribe near Fez.
Ḥloṭ, tribal district in Northern Morocco inhabited by "Arabs".

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Ḥmąs, Iá-, Jbâla.
Ibqqóyęn, Rifians.
Ida Ggẘárs mûgt, Shlōḥ in Sūs.
Ida Ugŏrḍ, Shlōḥ in Ḥáḥa.
Ida Utânan, Shlōḥ in Ḥáḥa.
Igdmiūn, Shlōḥ in the Great Atlas region.
Igerwąn, Brâber.
Iġiġain, Shlōḥ in the Great Atlas region.
Iglíwa, Shlōḥ in the Great Atlas.
Iḥaḥan, the Shlōḥ inhabiting Ḥáḥa.
Imărmûšĕn, Brâber.
Imĕjjaṭ, Shlōḥ in Sūs.
Imintagen, Shlōḥ in Sūs.
Imintâtelt, Shlōḥ in Sūs.
Imsfíwan, Shlōḥ in the Great Atlas region.
Infḍûak, Berbers in the region of Demnat.
Inīknâfĕn, Shlōḥ in Ḥáḥa.
Isksáwan, Shlōḥ in the Great Atlas.
Iurīkĕn, Shlōḥ in the Great Atlas region.
Jbel Ḥbīb, tribal district among the Jbâla.
Laraiche, town on the Atlantic coast.
Marráksh, the southern capital of Morocco.
Masst, Shlōḥ in Sūs.
Mazagan, town on the Atlantic coast.
Mehdîya, port on the Atlantic coast.
Melilla, town on the coast of the Rīf.
Mequinez, town in the interior.
Mesfíwa. *See* Imsfíwan.
Mnáṣăra, " Arabs " on the Atlantic coast north of Mehdîya.
Mogador, town on the Atlantic coast.
Ntîfa, Berbers in the region of Demnat.
Rabat, town on the Atlantic coast.
Raḥámna, district between Dukkâla and Marráksh inhabited by " Arabs ".
Rīf, province situated along the eastern part of the Mediterranean coast of Morocco.
Saffi, town on the Atlantic coast.
Sáḥel, Jbâla.
Salli, town on the Atlantic coast.

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103 Ṣĕfru, small town in the interior south-east of Fez, in the district of the Aiṭ Yúsi.
Sĕksáwa. *See* Isksáwan.
Settat, place in the Shāwîa.
Shāwîa, district south of Casablanca inhabited by " Arabs ".
Shiáḍma, district between 'Abda and Ḥáḥa inhabited by " Arabs ".
Shrâga, " Arabs " living north-west of Fez.
Shrárda, " Arabs " in the Ġarb.
Sūs, province situated south of the Great Atlas.
Tafilelt, district in the Sahara.
Tangier, town on the northern coast.
Tarudant, the capital of Sūs.
Tazĕrwalt, tribal district in Sūs inhabited by Shlöḥ.
Ṭemsâmän, tribal district in the Rīf inhabited by the Ait Temsâmān.
Tetuan, town close to the Mediterranean coast.
Tinduf, caravan centre in the Moorish Sahara.
Tiznit, large place in Sūs.
Tsūl, Jbâla.
Ūdáya, l-, " Arab " tribe in the neighbourhood of Marráksh.
Ujda, small town in the north-eastern corner of Morocco.
Ulâd Bû'ăzîz, " Arab " tribe in Dukkâla.
Ulâd Frạj, " Arab " tribe in Dukkâla.
Ůnzůṭṭ, Shlöḥ in the Great Atlas.
Urîka. *See* Iurīkĕn.
Wazzan, town in the interior.
Z'air, " Arab " tribe in the neighbourhood of Rabat.
Zārhūn, mountain north of Mequinez with a town containing the shrine of Mûlāi Idrīs the Elder.
Zemmūr, Brâber.
Zkara. *See* Aṭ Zihri.

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an altitude of 6500 feet, is the highest point in the whole tribe of Aith Wariyāghir. It is located above the village (*adshār*) of Bū Ma'dān, in the district (*r'ayyith*) of Timarzga. The tomb itself, a simple structure unadorned with the usual white cupola, was, in time, supplemented with a small mosque of mud and stone, today in a state of distrepair owing to the ravages of wind, snow, sleet and ice. The actual pinnacle of the massif is not the site of the tomb proper, but a point about 150 feet above it, called Tamrābiṭ. Upon ascending this point, after a spine-shattering journey by jeep up the tortuously winding *piste* from the Wednesday Market of Aith Turīrth (Spanish *Zoco de Arbaa Taurirt*), one realizes that one is at the top of the Central Rif. Almost all of Aith Wariyāghir is below one to the north, and only one or two of the Azru Uqshar peaks in the tribe of Igzinnāyen to the southeast, discernible in outline on a clear day, are higher. Just east of the tomb-mosque complex is a flat space measuring about 600 feet by 300 feet, used for prayer, and just above and north of this is a small grove of *ādhān* (from, by association, the Arabic for «prayer-call»?) trees; and between the mosque and the tomb itself is a small open area called the *Sūq al-Ṣāliḥīn* the Market of the Righteous.

The pilgrimage takes place on 9 Dhū l-Ḥijjah, one day before the 'Aid al-Kabīr or Great Feast of Islam, called *r-'Aid Umqqran* by the Rifians. People come from all over the southern mountain districts of Aith Wariyāghir, as well as from the neighboring tribes of Aith 'Ammarth and Igzinnāyen, to attend it. The greatest number are locals from Timarzga (Jbil, Aith Wariyāghir), after which come those from Aith 'Arūs (Jbil, Aith Wariyāghir), Aith 'Ammarth, Aith Bū 'Avyāsh (Aith Wariyāghir), Zāwīth n Sīdī 'Abd r-Qādir of the Imrābdhen of Aith Ḥadhīfah (Aith Wariyāghir), Mārruwī in Aith 'Abd Allāh (Aith Wariyāghir), Isrīḥan in Aith Yūsif w 'Arī (Aith Wariyāghir), and Igzinnāyen. In 1955, all the tribal authorities of the Nkūr qaidate of Aith Wariyāghir (Ait Bū 'Avyāsh and Jbil), as well as the Spanish *interventores* both of Aith Wariyāghir and Aith 'Ammarth, were also present.

By about 10:00 A. M., most of the pilgrims, wearing their best clothes, have assembled on the mountain top, where their first act is to visit the shrine. Merchants are busy setting up their small

794 completely independently of the French authorities, and is done as a
871 rule in areas which generally lack the most elementary conditions of hygiene and sanitation; and pedagogical procedures are very antiquated and inefficacious, and are limited to instruction of the Qur'an....

[872] Almost all the schools are of "primary instruction", and those dedi-
[873] cated to "secondary instruction" are few and far between[166]. Some
[829] students cross the border to study in the Axt Tuzin, Aith Waryaghar
[876] and Thimsaman, not because the schools in those tribes are better, but because the Rifians believe a youth studies better if he is away from his family....The students, or ishadaren, eat the ma'ruf[167], and their teachers generally are given honoraria in kind.

692 4) Judiciary Organization:--There is a qadi in Aknul who serves all of the Igzinnayen, and he holds court every Tuesday, which is market day in Aknul, and once a month in Tizi Usli (market day on Mondays) and in Buridh (market day on Wednesdays)...

312 5) Water Points:--The area which is richest in springs is that
● 103 of Jibarna, in the Asht r-Udha, in which the following springs are to be found: 'Ain Ta'amt, 'Ain bin Husain, 'Ain Khannus, 'Ain Bu Twilal, 'Ain Rahab, 'Ain Ulad bin 'Amar, and 'Ain Dar Qa'id Midbuh. In the Asht Mhand, there are two large springs in 'Ain 'Allal; and in Asht Marar, there are 'Ain Barda, 'Ain Fargugen, 'Ain Hmid, 'Ain Darduren, 'Ain Marja, and 'Ain Tassa[168].

619 6) Political Situation and Way of Life:--This tribe never
[631] formed part of any confederation, and in spite of the feuds to which we have referred above, it has always maintained its geographical and organizational unity. Today it may be said that there are no ostensible

443 562 since the Spanish pacification of the Rif), women's markets came into being either as a concession or by default. Even so, women of the best families still do not attend them as a rule, much as they would probably like to; for the sale and purchase of eggs, chickens and pottery which forms the overt activities of women's markets are in reality, one might say, a disguise for more clandestine transactions: sale and purchase of potions, charms or recipes to induce love, fertility, sterility, and even, in some cases, poisons. Rifian males all know that their womenfolk "know all about such things", but their own knowledge of them is, by comparison, very superficial; and it is thus to their own advantage, in certain respects, to prevent their women from attending. In a manner of speaking, they are successful, for it is only old women, poor women, and women who are locally held in low repute who are market-goers, either to their own markets or to regular ones (the latter of which they have only attended in the last two decades or so).

Women's markets exist today only in the Thimsaman, where there is one (on Tuesdays, Suq th-Thratha, at Swani), and in the Aith Waryaghar, where there were seven in Spanish times: one on Sundays (Suq r-Had) at Iswiqen, mentioned above; two on Mondays (th-Thnain), at Azghar, near Ajdir in the Plain of Alhucemas, and at Isrihan, in what Blanco labels the "originating Jma'th" of the latter; one on Thursdays (r-Khmis) at Swani at the mouth of the Nkur River where it empties into the Bay of Alhucemas; two on Fridays (r-Jum'a), at Aghridh, near Isrihan, and at Suftura, in Ighmiren, of Aith 'Adhiya; and one on Saturdays (s-Sifth) at Aith Qamra. (Of these, only that on Mondays at Azghar, that on Saturdays at Aith Qamra, and the Tuesday market of Thimsaman were still functioning in 1959.) Interestingly enough, there are no women's markets, and there never have been, in the heart of the southern Jbil itself, although those of Iswiqen, Isrihan and Aghridh are all on its northern slope.

[184] Of the other Rifian tribes, the Aith 'Ammarth formerly had a women's market (on Thursdays, r-Khmis, at Ija'unen), as did the Igzinnayen (on Tuesdays, th-Thratha, at Inhanahan), Bni Bu Frah (on Tuesdays at Agni) and Aith Yittuft (in which the day and site of the market in question are unknown to us); but these are all said to have [114] disappeared before the time of 'Abd al-Krim. Sánchez Pérez, then, is essentially correct in localizing women's markets within the tribal territory of the Aith Waryaghar, which was obviously their point of origin.

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● [103] 117a--The Jbil Hamam, or Mountain of Doves (it is given this Arabic designation rather than the Rifian cognate adhrar n idhbiren), is in [133] every way the mountainous backbone of the Aith Waryaghar, their highest point geographically (with its peak of Adhrar n Sidi Bu Khiyar at 1930 m.) and their point of origin traditionally. With certain notable [823] exceptions (such as the clan of Imrabdhen), all the tribal segments now [121] in the lowland part of Aith Waryaghar point to the Jbil Hamam as their ancestral home; and it was for these, as well as other, reasons, that we concentrated our own research in the southern mountains of the tribe.

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142--This organization, as it turned out, was not applied to other tribes; there was no need for it, for the others do not have the problems of segment discontinuity which the Aith Waryaghar have in such abundance.

[114] 143--This is close, and perhaps it was only prudence or modesty which prevented Blanco from giving the real etymology. Igzinnayen (sing. agzinnai) means "fornicators", and is derived from Arabic zina, "adultery". Their neighbors of the Aith Waryaghar and Aith 'Ammarth say, in addition, that the Igzinnayen fully live up to their name!

144--This is very true, and it contrasts strangely with the fact that a great many Rifians further north--for all the Rifian tribes except the Igzinnayen are located within the former Spanish Zone of Morocco--speak Spanish. Many, indeed, speak it better than they do Arabic; and if grammatical correctness is often lacking, a considerable fluency of expression and a wide range of vocabulary more than make up for this.

It is probable, furthermore, that as the Igzinnayen are located in the former French Zone, this report of Blanco's is based on contemporary and unpublished French reports rather than on personal fieldwork. The report is dated 1940.

145--The distinction which Blanco makes between Arabic and Rifian speech among the Igzinnayen seems to have little basis in fact, because informants from that tribe have repeatedly said that Rifian speech is the linguistic universal among all their clans; but it is true that a knowledge of Arabic becomes more widespread the further south in the tribal territory that one goes. However, it seems to me that the best linguistic index is what is spoken by the women, rather than by the men--and among the Igzinnayen, one gathers that although most of the men know at least some Arabic (which is seldom the case among the Rifian tribes in the ex-Spanish Zone), the women do not.

• [103] 146--Renditions of place (or personal) names generally depend upon how the investigator approaches the matter; and in my own experience, and unless he specifically requests it, what the student will often find himself taking down is the Arabic rather than the Berber version, particularly if he is not familiar with Berber. However, we do not mean to imply by this that Arabic place names are non-existent in the Rif; far from it, and Jbil Hanam is an excellent example. The same applies to tribal and segment names: on the tribal level, for example, the prefix bni is the "official" one, and is employed not only in all administrative reports, but it is also employed with some frequency by the Rifians themselves, although not nearly to the same extent as Berber aith. This is true for certain segments, also: Bni 'Abd Allah, Bni Hadifa, Bni Bu 'Ayyash--but Aith Yusif w 'Ari, Aith 'Ari, Aith 'Adhiya, Aith 'Arus and Aith Turirth, to take examples from the Aith Waryaghar (or Bni Waryaghal) only. In other words, even though some segment names do also, other segment names still retain the prefix aith; and it would be most interesting to know what rules, if any, of linguistic change govern this phenomenon. In this same official usage, the prefix aith or asht has entirely disappeared from segment names in the Aith 'Ammarth (or Bni 'Ammart: Ulad S'aid Ikhlif, Ulad l-Hasain,

312 133 into the sea, in order to really listen and take notice at last of the song of the Ghis, the activity and human ingenuity, the fertilizing mission of the water, the utility of the same, the gentleness of the countryside, the density of the population, the happiness (by comparison) of the orchards and gardens, the wealth and well-being, the convenience for (administrative) functionaries, the advantages of technology and the necessity of associating oneself with humans.[126]

312 402 In its long course the Ghis provides the water to turn 55 Rifian turbine mills (1935).[127]

312 [103] In Bu Harishen, on the left bank of the Lower Ghis, upstream from the bridge over the river, is where this river begins its well-performed work, bored by its useless rambling, acquires freedom, jumping from its bed to spill itself over in equal parts into the three principal ditches, l-Bzimma, "the tied-up"[128], on its left bank, and Bulma'iz and Thafadhna on its right. The regimen of these ditches is indicated below and their mean longitude is some six kilometers.

[103] Sidd Dharga nl-Bzimma (l-Bzimma): "the tied-up", which takes its name from that of the ancient ruined city, al-Mazimma[129], on its left bank. Its flow is one-third of the permanent intake of the dam at [212] Bu Harishen. There is a written document which regulates distribution of its water and proves its rights to property.[130] It empties (into the Mediterranean) at the height of the ruined castle of the Mujahidin[131] on the beach, in front of the old Peñón de Alhucemas (Isle of al-[402] Husaima). It moves a mill belonging to the Qa'id Sriman r-Khattabi and to Muhand Ushshan.[132]

312 Dharga n Tasaman: This ditch in May 1938 had a flow of 256 liters per second. It is located on the same bank of the river, and down-
[402] stream from the Aghzar Amzyan ditch. It moves two mills (one belonging to the Muhammad nd-Hajj Ussar, and the other to Muhammad n Tahir), and it has three turns, one for the tribe of the Thimsaman[156] and two for that of the Aith Waryaghar (lineage of Aith Musa w 'Amar, subclan of the Aith r-'Abbas, clan of the Aith 'Ari), as follows:[157]

1st Day: Ifthisen (Aith Musa w 'Amar)

2nd Day: Thimsaman

3rd Day: Ihankuren (Aith Musa w 'Amar)

The three other ditches on this bank, Sidd Jdid, Sidd 'Ain Harri and Sidd Swani, only have water in times of abundance:

Sidd Jdid: At the end of May 1938 this ditch had a flow of 40 liters per second. It originates one kilometer below Dharga n Tasaman, in the crossroad from Bu Srana[158] and the (Spanish-built) airport to the Thimsaman.[159]

Sidd 'Ain Harri: Born near the road leading from the Granja of Imzuren to Truguth (Thimsaman).

Sidd Swani: The last ditch on the west bank of the Nkur, some two kilometers from the mouth of the river.

East Bank:

312 Dharga n Tufdhisth (???--"ditch of the hammer"??): At the point
619 called Aghbar u Yidir, in front of the mkhazniya post of Imnudh, up-
675 stream from the Thanda Hawa pond, a division of waters is originated
217 between the tribes of the Axt Tuzin and the Aith Waryaghar in equal
[103] parts, according to a document in the archives of the Bureau at Ajdir,[160] which pertains to the agreement to which both these tribes came.

000 which pertains to the agreement to which both these tribes came.

312 613 The flow taken up by the Aith Waryaghar bathes the meander of Sidi r-Hajj Yusif[161], and is used by the Aith Umudh lineage of the subclan of the Aith 'Adhiya of the clan of the Aith Bu 'Ayyash. It is divided [571] into two turns of twenty-four hours each: one for the lineage branch of Aith Ishshu (some 80 irrigators) and the other for the lineage branch of "True" Aith Umudh (some 130 irrigators).[162] The flow taken up by the Axt Tuzin (clan of the Axt 'Akki) is distributed through the Dharga n Tufdhisth.

312 [823] [103] Azru n Srith ("The Rock of the Bride"): This legendary site[163], the point of departure for water from the pond of Thanda Hawa, beside the tomb of Sidi Birqi, is the principal shed for the waters of the Nkur River, and four ditches flow from it: one on the left, or Aith Waryaghar, side, Dharga n Tufrashth, and three on the right, called Sunduq (Axt Tuzin), Sidd Asiyar[164] (Thimsaman) and Ihajjamen ("barbers") (Thimsaman), respectively.

Sunduq and Tufrasht divide water into equal parts. In turn, the Sunduq ditch, by the same token, divides it with Dharga Usiyar, and the latter, in turn, with Ihajjamen, which in time of scarcity has no water.

[571] [613] The turn cycle of Dharga n Tufrasht is five days for Izakiren and two for Ighmiren.[165]

Dharga Sidd 'Arridh: begins at the same height as Dharga Hadhidha, on the other (west) bank, and beside and just upstream from the crossing of the main Tetuan-Melilla road and the piste to the Thimsaman.[166]

000 with the lineages of the Aith 'Aru Hmid, Aith 'Abdallah u Hmid and Aith Muhand u Hmid irrigating; Aith Bu Dhimmus (24 hours) with the Dharwa n Muhammadi 'Allush irrigating; and Yinn Si 'Amar Umrabit (24 hours).

[114] 144--Blanco gives the "9 hours 20 minutes" figure (the difference between 12 hours and 2 hours 40 minutes) as "h. 60", which seems to make no sense whatsoever, and may be simply a typographical error.

[103] 145--Our notes record this as one ditch, called Sidd Tuth r-Hammam ("mulberry in the heat"?), a lower extension, in fact, of Sidd Dharga nd-Bzimma. It has a two-day turn, distributed as follows: U Kammuni, U r-Qadhi, U 'Amar u Bukar, U Muhand and Zawith. As in the l-Bzimma ditch, these names are purely names of turns, and not names of actual lineages located in the area around the ditch. However, at least three of the turn names recall present lineage segments of the clan of the Imrabdhen: U Kammuni and U r-Qadhi recall the Aith Kammun and Aith r-Qadhi in the Upper Imrabdhen, and U 'Amar u Bukar recalls the Aith 'Amar u Bukar in the Lower Imrabdhen. Given this fact, it is also possible, therefore, that Zawith in this context might refer either to the Zawith n Sidi Yusif in the Lower Imrabdhen or to the Zawith n Sidi 'Aisa or Zawith n Sidi 'Abd r-Qadar in the Upper Imrabdhen. The turn name U Muhand is too generalized to provide any lead.

146--Blanco unfortunately does not provide us with a translation of this document.

147--'Azib, in an Arabic dictionary, is generally given the meaning of "estate", but it is one of many words in Arabic which mean different things to different groups of people. In the Central Atlas, it refers to a shepherd's shelter in a summer pasturage area; and in the Rif it refers to a second house built by an individual who already owns one, preferably a second house in which he spends a certain season of the year, such as summer. Such an individual is called a'azzab, pl. i'azzaben, and there are very few of them in the Central Rif, where transhumance, in any form, is non-existent.

148--The tribes in question which are bounded by the Lower Nkur are the Aith Waryaghar on the west bank and the Thimsaman on the east; but it should also be remembered that the Middle and even a part of the Upper Nkur divides the Aith Waryaghar (west) from the Axt Tuzin (east).

[621] [613] [614] 149--The latter is a lineage-community of the Aith r-'Abbas subclan of the Aith 'Ari, while the former (Imzuren) is a thoroughly mixed local community, with elements of the Aith 'Ari, Aith Yusif w 'Ari Imrabdhen and even the Aith Bu 'Ayyash clans all included.

[613] 150--Our notes on Dharga n Dahar state that it has nine turns: five for the Aith Bu 'Ayyash (by which, naturally, is meant only those lineage segments of this clan localized around the area of the ditch), and the remaining four as follows: Abyadh (the Aith Mhand u Yihya of the Isrihan of the Aith Yusif w 'Ari), Thasrand Imziren (half for the Aith Bu 'Ayyash and half for the Aith Musa w 'Amar), Ihaddushen (a branch of the Aith Musa w 'Amar) and Imzuren. In each one of these turns, there are 7 or 8 nubath. From Thasrand Imziren to the Nkur, the Aith Bu 'Ayyash irrigate; and from Ihaddushen to Imzuren, the Aith 'Ari do so.